comprehensive, that there was no escape from their special care. I had suffered much persecution and imprisonment, for preaching the Gospel of Jesus Christ, and, subsequently, banishment from two of the most liberal cantons of Switzerland, and found refuge, for a time, in Shaffhausen. I arrived in it a stranger, sick, poor, and without a friend but God, in whose work I was, as a humble instrument, engaged. Those times are past, and better days have come for the Saints in this country. I am here after the lapse of a quarter of a century, with the same message of mercy to the people, but with the expected privilege of delivering it tomorrow in a public hall.

Your brother,

WM. BUDGE.

VIEWS OF A MISSIONARY'S WIFE.

[By courtesy of one of the elders now laboring in this Mission, we are enabled to publish the following communication, addressed to him by his wife, every sentence of which breathes the spirit of a true Saint.]

Salt Lake City, April 9th, 1879.

Dear Husband, — Conference has just adjourned and, feeling that many things were said and done that you would like to know about, I propose to inform you of some of them. Above all, I wish I could transmit to you some of the excellent spirit that pervaded the whole session. Such a spirit of peace and satisfaction as appeared to permeate the vast assembly, I think I have never before seen so abundantly manifested. Not one word of fault-finding from the President, while he admitted that many were not doing as well as they might. Still he seemed to appreciate the efforts of the majority to obey counsel and build up the kingdom of God. In speaking of the organization of the Church, its comprehensiveness and perfection, he said that President Young, in his last work of more completely organizing it into Stakes, etc., but carried out the plan revealed to the Prophet Joseph Smith in the beginning. I never before felt to the same extent the magnitude and glory of the work that lies before us, and for which you and I have left home and friends, and covenanted together to do all in our power to accomplish. President Taylor looked truly majestic as he stood before the people, filled with the inspiration of God, and I believe all the Saints felt that "He was the right man in the right place."

If no other business had been transacted, except that pertaining to a new home for the President, I should have felt satisfied; for as brother Geo. Q. Cannon said, the time had come when many of the nobles of the earth would visit us, and it was due the people that their chief representative be in a position to receive them in a suitable manner. When he made the motion, every one seemed to catch the spirit, and I do not think a more hearty and united vote ever was given by us as a people.

The appointing of brother Moses Thatcher to fill the vacancy in the Quorum of the Twelve, seems to give general satisfaction.

President Taylor spoke about calling the missionaries. He did not wish any to go who would begin to look back when about fifty miles from home, or who, when away, would only think of how long it would be before they would get their release. He said they had endeavored to choose honorable men, who would live their religion at home, and who felt it an honor to go forth and preach the Gospel of salvation. I wish I could write you the prayer, word for word, which Brother Erastus Snow offered up for the missionaries. Suffice it to say, that it comprised all that even I could desire for *our own* loved missionary.

The President also made honorable mention of all the institutions of Zion, especially the Relief Societies, and blessed the sisters for the help they had rendered the Bishops, and for the general good they had done.

The above is but a faint outline of our three days' meetings. You can imagine what it must have been, filled in with that good spirit you know so well how to enjoy. I feel that I am greatly blessed in being permitted to associate with such great and good men and women as we have here, and in the love of a good husband, for I

realize the time is fast approaching when they will be scarce. We are all trying at home to live our religion, attend our meetings and carry out your counsel. We all pray for you, down to the baby, that God will help you to do a good work, and return you in safety and honor to your own loved home, to enjoy, once more, the society of the loved ones who dwell therein.

Your loving wife,

M.

POETRY.

SONG.

For the Laying of the Corner Stones of the Manti Temple.

With joy and thanksgiving the priesthood this day,
The four corner stones on the Temple site lay;
The spirits in prison will hail the glad word,
And shout hallelujahs of praise to the Lord.

Long, long had they waited, and waited in vain,
For the Gospel in fulness to come forth again;
When the Prophet Elijah, the work should make known,
Uniting the fathers and children in one.

A Temple of God! What a glorious theme!
He gives us the pattern, we build it to Him:
If holy and pure from foundation to dome,
The Lord to his Temple shall suddenly come

The glory of God on its summit shall rest,
And the inner apartments divinely invest;
The power of Salvation in current shall flow
From fountains above to the Temples below.

(*5th verse or Chorus.*)

Hosanna, Hosanna—all Israel shall sing,
Hosanna to God, and to Zion's great King.
Hosanna from Heaven shall re-echo again.
And the spirits in prison send up the refrain.

All glory to God in the highest be given,
By mortals on earth and immortals in Heaven;
Loud, loud hallelujahs, resound to His name,
Who was, and is now, and forever the same.

ELIZA R. SNOW.

DIED.

BULLOCK.—At South Cottonwood, Salt Lake County, Utah, April 16, 1879, Lucy Clayton Bullock, born at Farrington, Lancashire, England, March 20th, 1820. She was baptized into the Church of Jesus Christ in 1837, being one of the first Latter-day Saints baptized in England.—"News."

CARTER.—At Parowan, Iron County, Utah, April 9th, 1879, Julia A., wife of Samuel T. Carter, of Nottingham, England, and daughter of Joel H. and Susan Johnson, of Bolton, aged 32 years.—"News."

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"HEAR THE WORD OF THE LORD, O YE NATIONS, AND DECLARE IT IN THE ISLES AFAR OFF, AND SAY, HE THAT SCATTERETH ISRAEL WILL GATHER HIM, AND KEEP HIM, AS A SHEPHERD DOTH HIS FLOCK."—*Jeremiah* xxxi, 10.

No. 20, Vol. XLI. Monday, May 19, 1879. Price One Penny.

"KEY TO THE UNIVERSE."

Prof. Orson Pratt, Sen., has produced a new astronomical work, of which the following is the title, in full:

"*Key to the Universe, or a New Theory of its Mechanism, founded upon a I. Continuous Orbital Propulsion, arising from the Velocity of Gravity and its Consequent Aberrations; II. Resisting Ethereal Medium of Variable Density; with Mathematical Demonstrations and Tables.*"

That our readers may be enabled to judge of the character of this remarkable work, we herewith present, for their perusal, the Author's

PREFACE:

"A new theory of the mechanism of the universe is propounded by the author, not with a design of subverting, or, in the least degree, interfering with the great law of universal gravitation. On the contrary; it is intended to greatly extend the universality of that law. Modern astronomers and scientists have excluded the immense ocean of ethereal substance from the catalogue of gravitating matter: thus limiting the grand discovery of Newton, intended to be universal, to such gross materials only, as they may consider endowed with the gravitating power. The aim of the author, therefore, is to vindicate the UNIVERSALITY of the law: to rescue it from the environed limits sought to be thrown around it: and to give it that unlimited freedom of action, which the distinguished name, "UNIVERSAL," so appropriately and definitely imports.

A new theory of celestial mechanism is, at first, startling to those who have not given the subject their special attention. They have unhappily formed an idea, that all the varied phenomena of the universe can be accounted for, by the grand discoveries already made. But this erroneous notion is not general. Mathematicians and the able expounders of the Newtonian system, have clearly pointed out numerous out-standing and very important movements, among celestial bodies, which cannot be explained without the aid of some new theory. Hence, La Place and others introduced the "Nebular Hypothesis," which seemed,

for a time, to render a sufficient cause for certain movements observed. But, as astronomy advanced, the hypothesis weakened: and recent observations prove its total inefficiency, as a cause, to expound the phenomena alluded to. Hence, the astronomical world are again at sea, without "rudder or compass" to guide them, in respect to the causes which have hitherto so perplexed their most skillful navigators.

Astronomical science, in its present advanced condition, needs a theory which will answer, as far as possible, the following reasonable questions:—

FIRST,—Why are the orbital movements of planets, asteroids and satellites, in the solar system, in one general direction, namely, from west to east, instead of moving indiscriminately in all directions?

SECOND,—Why do planetary bodies rotate upon their respective axis? Why do they rotate from west to east, instead of the contrary direction? Is there any law governing their diurnal periods?

THIRD,—Why do the eccentricities of planetary orbits differ? Why do the orbits so closely approximate circular forms? Will they eventually become circular? Were they once greatly elongated, like those of comets?

FOURTH.—Why are the planes of planetary orbits confined within the narrow limits of the Zodiac? Why are they slightly inclined to each other? Will they ever become co-incident? Did their inclinations ever have a far greater range than they now have? Did any of the planets ever revolve in retrograde orbits?

FIFTH,—Why do not the planes of diurnal rotations co-incide with the respective orbital planes? Did these planes ever co-incide? If so; are there any causes which will compel them into a future co-incidence?

SIXTH,—If the satellites of Uranus were originally detached from the primary by rotation and condensation, according to the prevailing hypothesis, why have they a retrograde motion in their orbits, contrary to that of all others in the system?

SEVENTH,—If the "Nebular Hypothesis" be true, how is it possible for the inner satellite of Mars to revolve around its primary three times while the planet rotates but once?

EIGHTH,—Observation seems to indicate, that there is an intra-Mercurial planet, so near the Sun, as to have a period less than the solar rotation; how can this be possible, if the theory of La Place be true?

NINTH,—Will cometary orbits ever be converted into those of a planetary form?

Until a theory is propounded sufficiently comprehensive to include, at least, partial answers to the above questions, we may consider the great science of astronomy but imperfectly developed. Indeed, a new theory is imperatively called for. As none have recently volunteered their services in this great enterprise, the author, unaided and alone, has launched his humble barque upon this great unexplored ocean, with a compass of his own invention. How far he may succeed, in shunning the mists and fogs which others have, unfortunately, encountered, will be known after the experiment.

Mathematical demonstrations of the fundamental laws of the new theory have been given. But, in all cases, the author has endeavored to simplify these analytical investigations, by strictly avoiding the use of the higher Calculus, and confining the demonstrations to the simple algebraical rules of ratio and proportion.

The Tables, in the Appendix, have required a vast amount of labor, in preparing them in accordance with the new theory. But if the mathematical theorems and laws, developed, shall be of any general utility in advancing a true knowledge of the mechanism of the universe, the author will consider himself amply rewarded for all his wearisome toil."

42, Islington, O. PRATT, Sen.
Liverpool, England.

The best-instructed person is the one who can do well the greatest number of useful things. The true king is the man whose hands are trained to execute the plans that the active brain and honest heart originate.

STRENGTH IN TRIBULATION.

BY ELDER C. W. STAYNER.

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." 2 Corinthians iv, 8. 9.

Among the many proofs of the divinity of the Gospel, wherever preached, is the remarkable self-possession of its advocates, and their implicit reliance on the power of the Deity. This is a striking proof of the testimony which the Apostle or Elder has received from heaven, and which no amount of suffering can wring from him; and no power of logic can gainsay.

If the Savior had been an impostor, any reflecting person can see that he would have been destitute of the element of hope beyond the vail; and instead of apparently courting death by an aggressive denunciation of evil. he would have pandered to the political and social ideas that prevailed in his time, and thus not only have avoided persecution, but acquired positive influence and popularity. But he was living for a crown of life, that should be bestowed upon him when his earthly work was completed; a glory that would be eternal, while earthly honors would fade away. He saw beyond the anguish of the present, the glory and happiness of the future, for him and those "his Father had given him." He was buoyed up by the glorious reward to which the vision of his mind aspired, and he counted as dross the trials, the contempt, the ignominy and the pains to which his enemies in their darkness subjected him. As one apostle says, "for the reward that was set before him he endured the cross, despising the shame."

We behold the same heroic spirit shining through the lives of his faithful disciples. St. Stephen cried out at the moment of his martyrdom, "I see God, and Jesus at his right hand." Then the unthinking multitude rushed on him, and stoned him to death. They killed a man because he had the truth, and was too honest in heart to repudiate it, too magnanimous to conceal the happiness it had brought him, too faithful to refuse to promulge its principles and bear his testimony. But in his dying breath he left a testimony that comes down to the latter days, embalmed in all the sweetness of poetic grandeur, and his last prayer "Lord, lay not this sin to their charge!" together with his testimony preach a sermon louder than ten thousand tongues, and compell us to acknowledge that he was a true follower of the Savior of mankind. The reward that he knew he was earning by his labors and death sustained him, but he felt sorry for the poor, woe-benighted fanatics who could not bear that he should live. It was for them he prayed, for them he suffered. Those who die in the cause of God have nothing but glory awaiting them; they step from a world of care into the immortality of the heavens. They know this before hand, hence they are brave and outspoken, and when beset by troubles on every side, they are not distressed; although perplexed they are not in despair; they may be persecuted but not forsaken; cast down, but not destroyed. How beautifully is this characteristic of the Gospel exemplified in the lives of the Latter-day Saints, in their prophets and, leaders, in their apostles and elders. We see in them no disposition to flee from their destiny, or to pander to the idolatry and wickedness of the age. They stand up boldly for the truth. They travel thousands of miles to proclaim its principles, and bear their testimony to the manifestations of God's power. They labor among men as did the ancient foliowers of Christ, without purse or scrip, and are willing to lay down their lives for the Gospel, wherever the enemies of truth and righteousness shall have the power given them to persecute them unto death. But they turn not from the right path to gain popularity, or to save themselves from persecution or martyrdom. They know in whom

they trust, they know their God will avenge their blood, and they trust in him for an eternal reward, consequently with the apostle to the Corinthians, "We are troubled on every side yet not distressed; we are perplexed but not in despair; persecuted but not forsaken; cast down but not destroyed."

PREACHING THE GOSPEL.

THE FORCE OF FAITH AND PRAYER — THE NECESSITY OF CONSISTENCY IN PRECEPT AND PRACTICE—INSPIRATION OF THE HOLY GHOST INDISPENSABLE.

At the Newcastle and Durham Conference, held in Stockton-on-Tees, March 30th, 1879, President Budge, at the morning meeting, gave some excellent advice to the Saints of which the following is a report as phonographically taken down by Elder John Irvine, of Newcastle-upon-Tyne:—

"We often ask the Saints, when we are about to address them, to sustain us by their faith and prayers. We feel that, in consequence of being thus sustained, there is an advantage to be gained. There is a power in faith; there is an invisible influence which comes from God, without which we, as his servants and children, could not accomplish his purposes. The effects of that spirit are visible. We enjoy them often. We see them and can to some extent comprehend them, and the comprehension of that spirit in regard to many things makes it reasonable to suppose that an exercise of faith and prayer to God that his spirit, the effects of which we enjoy in other matters, should assist those who speak to us from time to time. The things of God can only be understood by spiritual discernment. No man can preach the things of God but by the influence of the Holy Spirit; So that it is necessary that both preacher and hearer in this Church should have the help of that spirit. I have no doubt my brethren and sisters here have listened to words spoken by persons in this Church without deriving much advantage. Perhaps occasionally the brethren may have spoken at great length with the best wishes and the best intention, the object being excellent, without reaping that amount of advantage which may have been derived at other times. Sometimes words are spoken that are unexceptionally excellent, yet if the spirit of God does not accompany the preacher on the one part, and the hearers on the other, what is said does not take that effect, there is not power manifested as when preached by and under the power of the Holy Spirit. This being so, it is of great importance that we should, when speaking, enjoy the assistance of our Heavenly Father, and therefore faith and prayer should be exercised to that end.

The evidences of the spirit of the gospel are many. I often think of them. I realize the beneficial effects of the enjoyment of this spirit when I observe amongst my brethren and sisters the enjoyment they have in consequence of possessing it. There is one thing that just occurs to me. I am a stranger to most of my brethren and sisters here, they are strangers to me; yet I do not feel as strangers feel, although perhaps we may not have seen one another before in the body. What is the reason of this? Simply that there is something uncommon in us that makes us friendly, that banishes the usual effects of strangeness and a want of knowledge of each other and each other's character. We feel at home at once; we shake hands and speak to one another as if our acquaintance had lasted a long time instead of seeing each other for the first time. There is no people that enjoy this spirit so fully in this way as the Latter-day Saints. There are evidences sometimes, apparent evidences, of social enjoyment of this nature, but not of the character that exists among the Saints. We are friends; we are confidents, we have faith in

one another. We can talk to one another about things that usually take a cultivation of acquaintance, perhaps of months and years, to give people the freedom to do so under other circumstances. All this leads us to believe that we were known to each other in the spirit; that there is a communication from one person to another, a freedom which under ordinary circumstances requires a long time to cultivate.

Again, sometimes when the elders are speaking, by the power of the spirit that is present, we can understand their meaning before they have time to express it. The language, such as we use, is very imperfect in conveying the impressions and suggestions of the Holy Ghost, but by the aid of the spirit it is made clear to us what is intended to be said—we understand that an effort is being made to explain something to us—and through this means we are enabled to perceive what is meant quicker than a person can explain by word of mouth. No doubt my brethren and sisters have realized this. Why? Simply because of the existence among us of the spirit of the Almighty. It makes us one in spirit. It helps us to comprehend each others meaning while we are ministering in the knowledge of Jesus Christ and for the benefiit of our brethren and sisters. Now, everything we do in this church should be done under the influence of the spirit. Everything, I will not except anything that concerns the Latter-day Saints, everything in this life with which we are acquainted, and things with which we are not fully acquainted yet we are familiar with; everything that will advance the happiness and prosperity of this people. Everything should be done under the influence of the Holy Ghost. We should labor to be in possession of this spirit; we should seek its assistance; we should cultivate an acquaintance with its suggestions. We should seek to say and do that which is agreeable with that spirit, and, of course, the necessity of enjoying it in connection with our administrations must appear to be very necessary and very important. When we are preaching the Gospel, for instance, this being a thing we are all called upon to do, men and women. It is true that some members are not called or specially sent to preach the Gospel; it is not made a special work at present for some of the brethren, but it is our duty, is is the duty of every one of us to bear witness of the truth of this work which God has sent, wherever we have the opportunity of explaining the Gospel. We should seek the spirit to enable us to do this, so that when we speak we may have the approbation of God's spirit to what we say. We should be very particular what we do say. If we are teaching some branch of information to a person we begin at the right end, that is, the beginning with us. It is best. Why? Because unless we begin with the simplest things first we are not likely to succeed. If we do not succeed by the simple principles pertaining to that branch, we are not likely to have more success by introducing something that is more difficult to comprehend. If we send a child to school we do not expect that child to learn the higher branches first. No, the Alphabet first. Why? Because all we expect to come afterwards is built upon the understanding gained of the alphabet; its sounds, the power of each letter, in connection with other letters, in forming words; the value of words, and the character of them in making sentences.

You see this Gospel of Jesus Christ is a perfect work. It is a divine science. It can be demonstrated by any one who will take the course laid down by the Savior; all can know whether it is divine or not; and when we are preaching the Gospel we ought first to teach that which is easy to be understood, and in order to understand what is best amongst the simplest things, we should live so that that good spirit can suggest to us what to say, and what will be agreeable to the words of Scripture. The Apostle Paul, in speaking to the Corinthians, says he knew a man who was caught up to the third heaven and saw things that were not lawful to be uttered. There is nothing, however, in the Scriptures to show that the things remaining unexplained were untrue, or that the statement made by him was not true, as if a person was permitted, by the

power of God, to look within the heavens, things might be seen that could not be described. This may be so because the ancients had blessings of this kind; they had manifestations of God's power in visions, making plain to them the things of life, even down to the last operations in connection with this state of being. But these things were not fit to be uttered. If true, why not? Simply because the people would not be able to understand them. When I came into this Church, I did not understand the ordinance in regard to baptism for the dead, for instance. That seems to us a very simple principle, and one of the first, and it is scriptural. There is Scripture enough to establish it, but there is no Scripture that can serve even as an excuse for cavilling as to its truthfulness; but it was not taught then. Why? Because the elders, who were in the field, anxious for the salvation of the people, were afraid to preach it, lest the Saints should not understand them, and in case it might prove a stumbling-block to those we should feed. This will give a reason to our own minds—it will be an answer at least—to the statement that in preaching the Gospel we should not only learn to preach under the influence of the Spirit, but also seek to know what to say. In the preaching of the Gospel I have always an amount of anxiety, and I feel that we must unceasingly seek the help of God.

There is no doubt whatever in my mind as to the necessity of our preaching the word of God amongst the people. The second coming of our Savior—though the day nor the hour no man knoweth and will not know until God gives revelation on the subject—will come to pass in a comparatively short period. In Zion temples are being built according to his word. In Zion people are more united in spiritual things, exercising a stronger faith than heretofore. The people are being educated in temporal matters, without which there could be no solid unity, and without an understanding of which we could not reap all the advantages promised to us through the gospel of Christ Jesus, because the gospel is a system that teaches laws pertaining to the temporal as well as the spiritual salvation of mankind. To be taught things that are spiritual only, as they are called, without being instructed in connection with them in principles that will lead to a temporal salvation would not answer God's purposes. When I think of the fulness of the gospel temporally and spiritually, and see how these matters are being carried out practically, I take it as indicative of the near approach of the second coming of the Savior. In this connection I also look at the condition of the world. I see the state of things that exists therein, and know that such troubles will increase amongst the nations until there exists a complete confusion, and that eventually, within a short time, there will be in the midst of the people all that we are told to look for just previous to the second coming of the Son of Man. In connection with this the preaching of the Gospel must be done. By whom? the Saints, the elders? Yes. Every one who knows that this work is of God is expected to bear witness of its truthfulness; that is, as I said before, to give such expressions as the spirit suggests, in order that there may be no excuse hereafter amongst those who know not God or Jesus Christ, because after having the word preached to them, if they reject it they will have themselves to blame.

(TO BE CONTINUED.)

VARIETIES.

Happiness is not what we are to look for. Our place is to be true to the best which we know, to seek that and do that; and, if by "virtue its own reward" be meant that the good man cares only to continue good, desiring nothing more, it is a true and noble saying. But, if virtue be valued because

it is politic, because worldly advantage will accrue from it, because in pursuit of it will be found most enjoyment and fewest sufferings, then it is not noble any more, and it is turning the truth of God into a lie.

Friendship admits of no reserves. Let there be as much deliberation as you please before the tie, but no doubting or jealousies afterwards. Suspicion breeds deceit. To make a man faithful, let him understand that he has your entire confidence.

How to Cure a Bad Memory.—Your memory is bad, perhaps; but I can tell you two secrets that will cure the worse memory. One is to read a subject in which you are strongly interested. The other is, to not only read, but think. When you have read a paragraph or a page, stop, close the book, and try to remember the ideas on that page, and not only recall them vaguely in your mind, but put them into words, and speak them out. Faithfully follow these two rules, and you have the golden keys of knowledge. Besides inattentive reading, there are other things injurious to memory. One is the habit of skimming over newspapers, items of news, smart remarks, bits of information, political reflections, fashion notes, all in a confused jumble, never to be thought of again, thus diligently cultivating a habit of careless reading, hard to break.

A Parental Question.—Every parent should know who are the chosen associates of his child. "A man is known by the company he keeps," says the old adage. And it is in large proportion true that the child is formed by the company he keeps. What company is your child keeping? There need be no great, certainly no insurmountable, difficulty in finding this out. Encourage your child to tell you about his companions, what they say and do, what are their occupations and amusements. Do not simply permit, but induce him to bring his particular friends to your house. It may sometimes be the occasion of noise and litter to be sure; but it will give you opportunities of learning for yourselves about those friends. Cut him off, by persuasion if you can, by force if you must, from the society of those whom you find to be harmful. Whatever the difficulties or obstacles in the way, it is your bounden duty to know who are your child's companions, so that you may avail yourself of whatever good influences may be in them, may seek to counteract that which is wrong, and may exclude that which is hurtful. Nor should this be given over as your child grows older. Indeed there is then even more need, if anything, of the parents careful watchfulness over the youth's or maiden's companionships. For then mistakes are less easily corrected than in earlier childhood—sometimes, alas, they are mistakes fatal to all after peace and prosperity.

A Talent for Work.—The true worker understands the importance of rest, and rarely overtaxes himself; consequently he can work at any time. Many a man can work only at particular seasons and in particular moods. His mind is like a horse running loose in the pasture, and he cannot always catch it; at least, it will take some time to bring it up and put it into harness. Now it is evident that a man can do nothing in twenty minutes if it takes him half an hour to get his mind at work; but the true worker always has powers at command. In any odd fifteen minutes he can do a full quarter-hour's work. These fragments of time count up in the long run. The gift of work must be accompanied with the gift of resting. To get the most work out of a team of horses, not only must they be pushed hard when under harness, but between work hours, they must be unharnessed, rubbed down, and made most comfortable. Some men manage their minds in so bad a way as to leave the harness on over night. They worry over their work during the intervals of labor, so that when they come back to their toil they are half exhausted before they begin. But the noted workers are those who in intervals of toil take things most easily. Such a one, when the work hour is over, drops his task and unharnesses his mind. Then when again called to his work, he can put his whole strength in it.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 19, 1879.

AVOID MYSTIFICATION.

THERE is a kind of craving in some natures to keep delving into, what are sometimes called "the mysteries of the Kingdom." When the exercise of this inclination takes the form of a genuine pursuit of truth, and not indulgence in speculative uncertainties, the result is good; otherwise it is not. In the absence of that prudence for which every Saint should strive, an elder imbued with this predeliction is likely to be hampered in his ministrations. If, for instance, his mind be constantly filled with speculative reflections upon ideas and principles not generally understood, he is more or less liable to dwell upon them in his preaching. "Out of the fulness of the heart the mouth speaketh." In such case his remarks are not likely to be clearly comprehended by his congregation. A servant of the Lord should constantly keep in view that the object of his preaching should be the instruction of the listeners. If simplicity is not an element of his discourse this object is lost.

Some may think it necessary to introduce some supposedly advanced principles or ideas in order to give their speaking the spice of variety. It is not improbable, however, that some varieties may be profitably dispensed with. Although it might be considered by some that the plain, simple message which the servants of God are commissioned to bear, does not afford sufficient scope for the exercise of their powers. We would consider such an idea to be erroneous. What is that message? It is a glorious one. It is to "cry repentance unto this generation"; to teach them the "first principles" of the "Gospel of the Kingdom"; faith in the Father and the Son, repentance of sin, baptism, by immersion, for the remission of the same and the laying on of hands for the reception of the Holy Ghost. Also, that the "hour of God's judgment is at hand;" that the faithful should flee to the mountains of the West, that they may escape that which is coming upon the earth and be taught in the ways of the Lord and walk in his paths.

Surely this is a field sufficiently ample for the most ardent and enthusiastic disseminator of the word of the Lord. When an intelligent elder brings the powers of his mind to bear upon this message, viewing it in its various bearings, and reflecting digestively upon the numerous proofs in its support, there is no need of stereotypism entering into his enunciations of the principles of salvation. By the aid of the Spirit of God, which makes the mind vivid and fruitful, he will have no difficulty in rendering his teachings varied and attractive to those who are seeking the truth.

Everybody knows how easy a matter it is to ask questions. This exercise requires only a limited capacity. It is also well understood that some questions

are exceedingly difficult and, indeed, in some instances, impossible to answer. It appears to be opposed to the feelings of some persons to acknowledge their inability to explain any subject upon which their views are solicited. When in doubt they prefer to offer explanations concerning which they themselves are not quite clear. But the most straightforward and only consistent course, under such circumstances, is a frank admission of inability to give an unqualifiedly satisfactory reply. This is the better plan in every sense. Not only is it the honester way, but if the admission be not made, the reply irself, in most cases, would be sufficient to manifest to the interrogator the absence of information upon the subject under consideration.

The elders should, in all cases, avoid mystification, seeking to be examples of diligence, perseverance, studiousness, courtesy, frankness and simplicity.

A REMARKABLE WORK.

In the front part of this number of the Star will be found the preface to the new astronomical work, by Prof. Orson Pratt, Sen., "Key to the Universe." The author's well established reputation, as a gentleman of great erudition, and sound philosophy, should be a sufficient guaranty upon which to base expectations as to the nature of the book. He is a ripe scholar of rare attainments, being a discoverer in mathematics and astronomy. The correctness of the theory of the work under consideration, which is new to scientists, is proved by mathematical demonstration. Notwithstanding the learned character of the production, the comparatively unlearned but intelligent reader can readily obtain a general idea of its purport. Such a book cannot fail to give a person perusing it a more comprehensive idea of the magnitude of the marvelous works of the Most High God. It is by no means a book of an ordinary character, in fact another such is not extant. Its preparation has required years of the most careful study, and we do not doubt that, as years roll around, and humanity advances in a knowledge of the great truths of nature and the laws by which all things are governed, this book will continue to increase in value. The reason for this view is that with an increase of knowledge will come a more extended demand for sources of information in which are embodied the more advanced principles of truth.

The book is progressing towards completion, and will soon be out of the press. We are in a position to speak as to its mechanical appearance, which will be in every way creditable. Brother Joseph Bull has superintended that department, and he has exhibited much taste and skill in the arrangement and general typographical composition that is at once observable and very creditable to him as a practical workman.

Arrangements have been made to have the binding done in excellent style, with suitable external emblematical ornamentation.

Those desiring to obtain the "Key to the Universe," should send in their orders to this Office as soon as practicable. The price, for a work of this character, considering the labor that has been expended upon it, is comparatively small, being, for cloth binding, post free, six shillings.

WELCOME FAVOR.—We are in receipt of advices from President John Taylor dated April 22nd. The communication is full of good counsel and information suited to the necessities of this Mission. It also breathes a spirit of kindly consideration, which we greatly appreciate.

ARRIVAL OF ELDERS.—On Friday morning, May 6th, the following Missionaries arrived from Utah, on the S. S. *Wyoming*:

For the British Mission:—Jonathan Midgley, William Barnes, William Goodman, William W. Turner, William McFadyen, Evan Wride, William B. Parkinson, John Alexander, Andrew Ferguson, William Robertson, Robert Dansie, Charles Monk, David Bowen, Edward Cliff, John M. Moody, Jr., Moroni Snow, Oscar F. Hunter, George Smith Grant.

For the Scandinavian Mission:—C. C. Asmussen, Andrew Homer.

Swiss and German Mission:—Ferdinand Oberhaensly, Andrew Heppler.

For Italy:—Jacob Rivoir. The latter is accompanied by his wife, Cattrine Rivoir, who will aid him in his missionary labors.

The party were met on the vessel, in the River Mersey, and welcomed by President William Budge and Elders John Nicholson and Francis Cope.

They left Salt Lake City on the 30th of April, New York on the 6th of May and had a prosperous journey. All reached here in good health and spirits. Order and organization being beneficial under almost any circumstances, while traveling, the party organized on ship board, Elder Midgley being chosen, President, with Elders Barnes and Cliff as his counselors and Elder Parkinson as clerk.

RETURNED.—President William Budge returned to Liverpool, from his visit to the Swiss and German Mission, on Wednesday night, May 14th, in good health and spirits.

ABSTRACT OF CORRESPONDENCE.

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DUNDEE CONFERENCE.—President Andrew Watson, writing from Dundee, May 11th, said:

"We were favored, last week, with a visit from President A. F. Macdonald, and Elder J. F. Miller. The former bringing with him and transferring the balance of accounts of the branches located on the north side of the Frith of Forth, which now comprise the Dundee Conference. Brother Macdonald has been very attentive in having the books of this Conference started in due form and has endeavored to give me all the information necessary to keep them correctly and to send the proper returns to the office at Liverpool. In the Dundee branch we have some excellent meetings and a good spirit prevails. A few strangers come occasionally. Beside, Sunday service we have prayer meetings on Wednesday evenings in the houses of the Saints, changing the place of holding them weekly."

Elder Watson describes the condition of the other branches of the Conference as favorable, with a fair prospect, in some localities of a good work being done.

SHEFFIELD CONFERENCE.—President George R. Emery, in a private letter, written May 9th says: "We are getting along well. We hold out-door meetings whenever the weather permits. One was held at Tupton last Sunday,

where excellent attention was paid. Some of the people appear to be interested, and I think some more will be added to the Church there."

CORRESPONDENCE.

CONFERENCES AT WINTERTHUR AND BERN — RECOLLECTIONS OF EARLY PERSECUTIONS—CONDITION OF THE SWISS AND GERMAN MISSION.

Bern, Switzerland,
May 11th, 1879.

Dear Brother Nicholson:—

On our arrival at Winterthur we found Elders J. J. Scharrer and Gottlieb Enz, both efficient and faithful laborers in the cause of truth. The former, having been in this mission about two years, will return home with the next company from Liverpool. Our Conference opened on Sunday, the 4th, at 10 a.m., the Saints having gathered in from different parts of the country. The business being duly attended to, I had the pleasure of occupying a short time in giving instructions to the congregation. The afternoon was taken up with discourses delivered by Elder Enz and President Flamm, both of whom were greatly blessed in placing the principles of the Gospel before the people. In the evening a discourse by Elder Scharrer was listened to with much attention, which, with singing and prayer, closed the proceedings of the day. The hall we occupied was well filled with Saints, especially in the morning and afternoon, many having to leave for their homes before the evening meeting commenced. There was also a number of strangers present, who seemed to take much interest in the proceedings of the Conference and, from the manifestations of good feelings on the part of the Saints, the meetings will, doubtless, be productive of a great amount of good in the eastern part of Switzerland.

On Monday morning we took leave of Winterthur, an enterprising town, remarkable for some very substantial public buildings and a railway station much too small and inconvenient for the business done in it. An hour's ride brought us to Zurich, the principle city of the German part of Switzerland, where we held a very agreeable meeting with the Saints in the evening, President Flamm and myself having the privilege of addressing them. Zurich is a thriving place, much extended and improved during the last twenty-five years. I labored here in 1854, with Elder Myer, now living, I think, in Payson, Utah. The work under his direction prospered exceedingly. The priests raged and the police, after giving him much trouble, finally banished him from Switzerland. I was, after several examinations, also ordered out of the country, but was subsequently taken and imprisoned for several days. Our "mutual friend" Elder C. R. Savage, of Salt Lake City, who was then President of the Lausanne Conference, but, at the time visiting me at Zurich, was taken prisoner with me, and we were both lodged, but in different places, at the public expense. I will not say much about the boarding, as it was but a very slight matter and not over costly to the State. The first day I was placed in a cell, so dark that it required some time to be able to descern anything, and when able to see, I discovered the place was so foul that, in disgust, I shut my eyes, that I might exclude from vision what I had tried to observe. The cell was very small and nearly square, a little light coming in at the top of the wall, at one end. On one side was a narrow bench, with a rug upon it so dirty one could not tell of what color it had been. The floor was begrimed, and rude marks and figures drawn upon the walls with filth, and the stench was almost insupportable. From seven o'clock in the morning until seven at night I remained upon my feet in that place, without food or drink. I was examined before the police; there was no charge against us only that we were "Mormons" and they were determined to put a stop to our preaching. Late at night I was taken to another building, in the upper part of the town, where I had more comfortable

quarters for the next few days. It was here I first liked "sour krout." I had hitherto thought it really sour and unpalatable, but on this occasion I found it most agreeable, although I am under the impression it was not of the best quality. I had here four companions who, although strangers, were very kind and performed for me such domestic duties as under such circumstances devolve upon prisoners. We were all young, with active appetites, but were kept in a state of semi-starvation. A new arrival was an event, and my fellow-prisoners wanted to know what I was "in for," and were surprised when I told them it was for preaching. They then wanted to know my faith, and I preached to them the things of the Kingdom.

Having a little time I visited, in company with Elders Flamm and Kienke, the police station which I have described. It looks now (on the outside) as it did a quarter of a century ago, and as we viewed it a policeman came out with a prisoner, just as I had been brought out and taken in the same direction. We followed—I recognized the streets—and reached the upper prison where I had, after much toil and anxiety, found a few day's rest. Arrested without any process of law and liberated without any attempt at explanation, bodily suffering was not all that was endured, for with it, under these circumstances, was the uncertainty attending the proceedings of tyrannical, and irresponsible police officials.

We arrived at this place on the 6th, and were met at the station by Elder F. Myer, from Utah, who labors here, assisting President Flamm in the business department of the mission, and Brother Spori, an active and intelligent native Elder, who labors as a missionary in this Conference. We spent the next few days attending meetings, talking over business matters and visiting. On Sunday we met with the Saints in Conference. We had here the largest meetings of Saints I had seen in the Mission. After sustaining the Church Authorities, by unanimous vote, the congregation was addressed in the morning by myself and President Flamm, and in the afternoon by Brothers Flamm and Spori, after which I took my departure for England.

The Swiss and German mission is in good condition, which, under the blessing of God, reflects credit upon the Elders laboring there. I will not forget the kindness manifiested towards me, on every hand, during my visit, by my brethren and sisters, whom I pray that God may continually bless.

WM. BUDGE.

THE FIRST COMPANY—A PROSPEROUS VOYAGE.—SERVICES ON BOARD THE "WYOMING"—ARRIVAL AT NEW YORK.

New York, April 30th, 1879.

President Wm. Budge.

Dear Brother,—We arrived safely in the dock at 5 p. m. to-day, all feeling well. We were delayed at Queenstown between two and three hours, in consequence of a slight derangement of some part of the machinery. The day following several hours were lost, from a similar cause. Aside from these two instances, nothing has occurred to interrupt our progress, excepting adverse winds and a very boisterous sea. On Sunday and Monday, the 20th and 21st, very nearly, if not quite, all the Saints, elders included, were visibly afflicted in the region of the stomach. After then many began to improve and to call regularly for their daily allowances. The exceptions were few. Until Monday, the 28th, the voyage had been rather a rough one, the daily distances made, recorded day by day, varying from 243 to 338 miles. Most of the Elders have been able to aid and wait upon the Saints in their moments of "distress". Among them Brother Warren B. Smith has taken a conspicuous part, having been indefatigable and untiring in his attentions, his services being deserving of special mention.

Although the weather has been boisterous, still we have not failed to assemble night and morning and offer our thanks to the Lord for his blessings. On Saturday evening, the 26th inst., and Monday, the 28th, we assembled and amused ourselves as best we could, singing and reciting. All passed off merrily, a good spirit pre-

vailing. On the Sabbath two services were held, one at 10.30. a. m., at which the sacrament was administered and remarks were made by the brethren. The evening meeting was more generally attended, and we were not a little surprised, although much pleased, to have present a number of the ladies and gentlemen from the cabin. Among them Captain Gadd and Mr. Thorpe, the gentlemanly Purser. The remarks of Brother Nibley seemed to give satisfaction of our visitors. A meeting was held last evening, which was also attended by a number of the cabin passengers. The speakers were Elders Royal B. Young, Warren B. Smith and C. W. Nibley.

The universal expression among the Saints, is one of gratitude to the gentlemanly officers, stewards and servants of the *Wyoming*, for the kind and considerate treatment bestowed upon us.

Elder Wm. C. Staines met us at the landing, and the arrangement is to start for the West to-morrow, Thurs- p. m.; we are remaining on board the ship to-night, not having arrived in sufficient time to pass the Custom House officers.

From what we have learned since our arrival, we judge the officers are going to be rather strict. However, we shall learn more about this matter to-morrow morning, as then is the time set for examining our luggage.

We are all feeling well, but anxious to get home.

The brethren wish to be kindly remembered to all at the office.

We remain Your brethren in the Gospel,

C. W. NIBLEY, President.

W. B. SMITH, } Counselors.
R. B. YOUNG, }

W. J. BEATIE, Secretary.

AN EXPRESSION OF APPRECIATION.

Accompanying the foregoing communication was a copy of the following expression of appreciation on the part of the company:

At a meeting of the Latter-day Saints, held on board the S. S. *Wyoming*, April 29th, 1879, the following Resolution was submitted and passed by a unanimous vote:

Resolved, that, as a body of people, we desire to express our thanks to Captain Gadd and the gentlemanly officers and servants under him, for their considerate regard for our comfort and convenience during our prosperous voyage from Liverpool, which is now drawing to a close. We have noticed, with great pleasure, the civility and impartiality which have been extended towards all grades and classes, by the Captain and those mentioned, traits of character too seldom found among men, but which are always to be found in good officers and true gentlemen.

We, therefore, present this resolution to the Captain, as a testimonial of our consideration, feeling fully convinced that what we have said is truly and justly merited.

In behalf of the Company,

C. W. NIBLEY, President.

W. J. BEATIE, Secretary.

AN HONEST MAN BEARS AN HONEST TESTIMONY — SEEKING FIRST THE KINGDOM OF GOD; OTHER THINGS BEING ADDED.

Logan, Cache Co., Utah,
April 18th, 1879.

President Wm. Budge.

Dear Brother,—Enclosed you will find a draft for Brother John Ewer, of the Birmingham branch, for three pounds. He kindly loaned me two pounds ten shillings on the 16th of October 1877, when I emigrated, and this is the first chance I have had to send it back to him. You will perceive I have sent him something for the use of it. I expect he has almost lost faith in me before this time, though I have written to him but have not received any answer. For this reason I have forwarded the money to you, to be placed to his emigration account, as it was from that I received it. I thought it would be safest to send it to you.

I am very thankful to God for the great deliverance he has wrought out for me and my family, for miserable poverty had set in some time before I left England. Had I remained there I feel confident myself and children would have wanted bread. When I think of what myself and my boys